

Depiction Of The Cities Khorezm And Samarkand In The Work Of “Rabi' Al-Abrar”

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ABSTRACT

This article deals with the historical, philosophical and didactic work of the famous Khorezm scholar Makhmud Zamakhshari, “Rabi' al-Abrar” written in Arabic and the issues raised in it. This work is one of the great works of Makhmud Zamakhshari and is dedicated to various issues encountered in society. In particular, the work contains information about religious, social, political, medical, and natural and wildlife and geographical locations and different regions. This article tells about the descriptions of famous people about the cities of Khorezm and Samarkand in Central Asia.

KEYWORDS

Ilm al-muhadarat, society, “Rabi' al-Abrar”, hadith, quotation, four gardens in the world, bozinj, paradise.

INTRODUCTION

The importance of works that have a long history in human society, reflect the nature and the past of society at a certain stage, the dynasties that ruled in different periods, the socio-political, economic and cultural relations in society. Such works, first of all, give us information and lessons from history, and

secondly, the various events and social issues described in the works encourage people to be creative and strive for the future in the image of universal values and high spirituality. We must emphasize the importance of historical, literary and didactic works, especially in the coverage of social and

cultural life in history. Because all the issues rose in such works are aimed at the development of every society, the well-being, peace and prosperity of people. One such work is “Rabi' al-Abrar” (The Spring of the Good).

THE MAIN FINDING AND RESULTS

“Rabi' al-Abrar” belongs to the great thinker and scholar Makhmud Zamakhshari. Makhmud Zamakhshari wrote works not only on linguistics, lexicography and theology, but also on historical, didactic, moral and social issues. His work “Rabi' al-Abrar” is devoted to such issues. The scholar wrote this work in 528 AH, after completing his famous work, *Al-Kashshaf*. We can learn the purpose of the work and its significance from the introduction to the work.

“I aim to gather the memories of the readers of “*Al-Kashshaaf 'an Haqa'iq at-Tanzil*” and to soothe their weary minds and comfort their hearts as they reflect on the intricacies and mysteries of the commentary. For those who find it difficult to read *Al-Kashshaf*, I have created for them a garden rich in flowers and fruits, and from this garden¹ those who wish to eat sweet fruits will enjoy the juice, others who wish to enjoy the scent of beautiful flowers, and those who wish to enjoy the beautiful scenery, the ears enjoy the murmur of the lush waters of the garden. Those who read the work will be free from any assembly and will not have to learn anything else. Whoever seeks wealth and knowledge should read this book, then he will have much. He who despises himself will increase his self-esteem and become beautiful. If something wills in a wish, that wish will come true. Anyone looking for information will be a messenger of this work. In it you will read ghazals and poems about the friendship of Malik and Uqail and Kusair Azza and Jamil ibn Abdullah ibn Muammar. If you want sadness,

¹ Makhmud Zamakhshari likens “Rabi' al-Abrar” to a beautiful garden

that is, if you want to relax, you will find tearful messages, sermons, if you want to be happy, if you want to laugh, you will find funny news-anecdotes. Whoever is close to him will not be in need, and whoever is friends with him will not need another friend”, said Makhmud Zamakhshari in the introduction to his work. [1, p.1b]

In compiling the book, Makhmud Zamakhshari first read the hadiths of the Prophet (peace and blessings of Allaah be upon him) on the subject, then the words of the Companions, then the sayings of the followers and the Arabs and Russians, the sayings of the ascetics, the ascetics, the sages and the poets, had brought. He also quoted the words of the prophets and others from the Children of Israel. He also quoted news and stories about the history of the Arabs, their kings, caliphs, emirs, governors, singers and poets. The scholar quoted from the best of the messages so that those who were aware of these messages would be moral and polite. The method of classifying a work using such quotations is “*Ilm al-muhadarat*”², one of the twelve sciences in Arabic literature.

In his work, Makhmud Zamakhshari draws on the history, culture, values of the Arab, Persian, Greek and Indian peoples, as well as the hadiths of the prophets, famous people in the fields of science and religion, caliphs, kings, commanders, scholars, sages, poets and singers, made effective use of his narrations and poems. The work also includes conversations between kings and ministers, major cities of Arab and non-Arab peoples, various legends, myths, historical events.

In the play, the author gives information about the history, climate and culture of different countries and cities belonging to Muhammad (s.a.v.), caliphs, historians-scholars and sages. Including Mecca, Medina, Tibet, Sin (China), Ruha (Odessa), Silhun, Baghdad, Basra, Kufa, Gur (Kura Ardasher,

² *Ilm al-muhadarat*-quotation art, science of lectures.

Firozabad), Balkh, Ahvaz, Khorasan, Sham (Damascus), Nishapur, Sano, Khorezm and gives information about ancient cities such as Samarkand, descriptions of them. Below are the descriptions given in the play about Samarkand and Khorezm regions, which are today the regions of the Republic of Uzbekistan.

لنوشادر أصل موجود، وقد يصعدون الشعر
ويدبرونه حتى يستحکم استحکام النوشادر ولا يغادر شيئاً من
[2, p.177] عمله، وهو من خصائص سمرقند

Ammonia is an available chemical element, when the smell is noticeable and when the ammonia is fully dispersed into the air, the peculiar pungent odor can be clearly felt, then it dissipates as fast as if nothing had happened, which is one of the peculiarities of Samarkand.

الملح الكشي من خصائص سعد سمرقند، يكون أحمر، فإذا دق
[2, p.178] كان أشد بياضاً من غيره

The color of Kesh³ salt is red, but when crushed it turns white, which is one of the peculiarities of Samarkand Sogdiana.

جنان الدنيا أربع: غوطة دمشق، ونهر الأبله، وشعب بوان،
[2, p.205] وسعد سمرقند

There are four gardens-paradises in the world: Damascus's Ghuta Valley⁴, Al-Ubilla Oasis⁵, the people of Bawan⁶, and Samarkand Sugdi.

الحسن قال: ما فعل الجناحان؟ قيل: وما هما؟ قال: سمرقند
[2, p.272] وخوارزم، هما جناحا الإسلام، وما داما حصن الإسلام

Al-Hasan said, "What do the two wings do?" people asked him, "What are two wings?" Al-Hasan said, "They are Samarkand and

Khorezm. They are the two wings of Islam. So that both of them are the strongholds of Islam.

مرو: أسسها أفراسياب، وبني بعضها كيخسرو وأتمها
الاسكندر، وسمرقند أسسها كيكافوس بن قباد وفرغ منها ابنه
[2, p.294] سياوخش

Mero: Afrasiab founded and some places were built by Kaykhusraw, Alexander completed it. The foundation of Samarkand was laid by Kaykavus ibn Kubad, and his son Siyavush also completed the rest of the construction.

حمل البازنج من خوارزم إلى مرو للمأمون على البريد،
فأستطابه جذاً، واشتهى أن يجتنيه غصاً من منابته، فتقدم بحمل
برزه إلى مرو ليزرع بها، فأمر بنقل التراب على الجمال من
خوارزم، ثم يحمل الماء من جيحون، فلم يأت كما ظن، فعلم أن
[2, p.227] الطيب من قبل الهواء

For Ma'mun, camels were brought to Marv from Khorezm from Khorezm to cultivate a seed of watermelon called bozinj. Then water was brought from the river Jaihun. But the result was not as expected. He realized that the weather in Khorezm was necessary for watermelon to be good and sweet.

كتب الحاج إلى قتيبة بالعود إلى خوارزم، فقال: إنها
[2, p.272] شديدة الكلب، قليلة السلب

Asking Hajjoj Qutayba to return to Khorezm, he wrote: "Demand is high in Khorezm and looting will be less".

أبو هريرة: قال رسول الله ﷺ: طوبى لمن بات ليلة
في خوارزم. وطوبى لمن وقع عليه غبار خوارزم، وطوبى بمن
[2, p.289] صلى ركعتين في خوارزم

Abu Hurayra (may Allah be pleased with him) narrated that the Messenger of Allah (May peace be upon him) said: It is blessed to spend a night in Khorezm. Whoever prays two rak'ahs in Khorezm is happy".

عن الحسن: مدينة بالمشرق يقال لها خوارزم، على شاطئ نهر
يقال له جيحون، ملعون الجانبين، ألا وأن تلك

3 The name of one of the ancient cities

4 The Guta Valley in Damascus is famous for its fertile land and quality water

5 A small town to the west of the Tigris River in Basra

6 The people of Bavan are one of the most beautiful gardens in the world; it is located near the city of Bavon with many trees and water

المدينة محفوفة مكفوفة بالملائكة، تهدي إلى الجنة كما تهدي العروس إلى بيت زوجها، يبعث الله من مقبرتها

[2, p.289] مائة ألف شهيد، كل شهيد منهم يعدل شهيد بدر

Al-Hasan said, "There is a city in the east. It is called Khorezm. It is located on the banks of a river called Jayhun, which is said to be cursed on both sides. Be careful! The city is surrounded by angels, and the bride is led to heaven as she is led to the bridegroom's house. Allah will resurrect a hundred thousand martyrs from their graves there. Each of them is equal to the martyr of Badr".

وعن مكحول: مدينة بخراسان يقال لها خوارزم، ما داموا كفاراً فالمسلمون منهم في شدة وتعب، فإذا

أسلموا كانوا جناحاً من أجمحة المسلمين، وترسا من [2, p.289] ترستهم

Makhul⁷: There is a city in Khorasan called Khorezm, its inhabitants are infidels and its Muslims are in trouble and persecution. If they embrace Islam, they will be a wing and a shield for the Muslims.

وعن ابن عمر: فيصير أنه سأل رجلاً من أهل خوارزم عن بلاده، فوصف له أن الرجل منا يغسل وجهه، الماء [2, p.290] على وجهه ثلجاً، فقال: بشر تلك الوجوه بالجنة

Ibn 'Umar asked a man from Khorezm about his country. He said, "If a man from our country washes his face with water, the water will freeze on his face." Ibn 'Umar said to him, "Give those faces the prophecy of Paradise."

وقد عدد ابن سمة الكاتب فضائلها فقال: ولخوارزم فضائل لا يوجد مثلها في سائر الأقطار وخصال محمود لا تتفق في غيرها من الأمصار هي ثغر من ثغور الإسلام، قد اكتتفها أهل الشرك، وأطافت بها قبائل الترك، فغزو أهلها معهم دائم، والقتال فيما بينهم قائم، قد أخلصوا في ذلك بيئاتهم، وأمضوا فيه طوياتهم، وقد تكفل الله بنصرهم في عامة الأوقات، ومنحهم الغلبة في كافة الوقعات، ثم حصنها الله بجيكون، بواد عسير المعبر يعيد المسالك، غزير الماء كثير المالك، فلا يتوغلها متوغل إلا خاطر بمهجته، ولا يسلك منافذها سالك إلا كان على يأس من سلامته؛ وأهلها أهل بسالة، وقلوب جرية، ونفوس أبية؛ قد فشا عنهم ذلك فجبن العدو عن مكافحتهم، وقشل عن مناشطهم، وفيهم الرمي بالنشابة لا تخطئهم إصابة، ولا تكاد تسقط لأحد منهم نشابة، مع استقلالهم بأنواع السلاح، من

السيوف والرماح؛ ولهم السداد والديانة، وعندهم الوفاء والأمانة، وضمائرهم نقية طاهرة، ورغباتهم في أصناف الخير ظاهر، ودينهم محبة الأخيار، ومقت الأشرار، والأحسان إلى الغرباء، والتعطف على الضعفاء؛ وخصائص آخر لا تسقصى، ولا تعد ولا تحصى؛ ومما اختصت به أنواع الرقيق الروقة والخيل الهميج الفرهة، وضروب الضواري من البزارة والصقور، وأجناس الوبر واللوان الثياب؛ وثمارها أطيب الثمار وأشهاها، والذها وأحلاها، وأمرأها وأنماها في الأبدان؛ وهواؤها أصح هواء، ومأواها أعذب ماء، لأنه يجري من عيون عذبة، على طبيبه؛ وناهيك ببطيخها الذي لا يوجد مثله إلا في الجنة ترب [2, p.290]

The writer Ibn Samaqa, enumerating his (Khorezm) virtues, says: Khorezm, for example, has qualities that are not found in all countries, and praiseworthy qualities that are not found in other cities. It is one of the leading cities in the Islamic world.

Allah Himself guaranteed to help them at all times, always rewarding them with victory. Then Allah fortified Khorezm with Jayhun and the valley that restored the roads, with the abundant water that was dangerous. The people of Khorezm are a brave people. They have a fearless heart and a proud instinct. These rumors about Khorezmians are widespread, so the enemy is afraid to fight them. Another reason they lose when they collide is that there are sniper archers who don't make mistakes even if they get injured. None of them had a bow in their hands. They also mastered the use of swords and spears.

They have honesty, piety and fidelity to the trust. Their consciences are clear and pure, their motivation to do good is evident. Their religion is to love the good, to hate the bad, and to give alms to the poor and kindness to the weak. You can't list other features. It is preferred by its various bright ways, flying horses, wild, wild falcons, types of fur, and color of clothing. The fruits are the best and most appetizing, delicious and sweet. They are the most useful and powerful fruits for the body. The air is the best, and the water is the most delicious, because it flows from delicious springs on clean soil. Not to mention the Khorezm watermelons, in which are found only in heaven.

⁷ He is a jurist and hadith scholar

CONCLUSION

In his work, Makhmud Zamakhshari considered Khorezm, one of the most ancient countries, where he was born, and Samarkand, which had a high culture in the Middle Ages. Firouzabad), Balkh, Ahvaz, Khorasan, Damascus (Damascus), Nishapur, Sana'a, and the fact that he included information about them in his work testifies to Makhmud Zamakhshari's love for his homeland and his devotion to the country.

The work "Rabi' al-Abrar" serves as an important source of information about the descriptions of our cities by world-famous people, the climate and qualities of Khorezm and Samarkand.

This work was written in Arabic in the Middle Ages by historians and geographers such as Ibn Rusta, Al-Yaqubi, Abubakr al-Balazuri, Ibn Khordabeh, Tabari, Ibn Fadlan, Abu Rayhan Beruni, Al-Istakhri and Al-Maqdisi, who gave information about Khorezm and other regions, can be included in the list of works.

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